

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 43

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VOL. I.

FOREIGN INTELLIGENCE.

The Bible a new school-book for Roman Catholics.

FROM THE 10TH REPORT OF THE HIBERNIAN SOCIETY.

Concluded from page 659.

I had last month a visit from J—— R——, one of our young pupils in the K—— district, aged only 12 years, who, having suffered persecution in various places for his attachment to the New Testament, came to me for protection and instruction. I had no leisure to attend to him for the first three days after his arrival, and had therefore to content myself with noticing, before retiring to rest, in my memorandum book, the substance of what Mrs. B—— said were her conversations with him. She enquired why his fellow-servants used him ill? He replied, "Because I did not go to mass, or pray as they prayed." "What objection had you to the mass?" "Because it is contrary to the word of God. They worship what the Priest holds in his hands. They worship images, angels, and saints; and all this is forbidden in God's word. God only is to be worshipped, and there is but one mediator!" "Why, at this rate, you must conclude that no Catholic can be saved?" "There is no salvation but in Jesus Christ, and through believing in him; and the Catholics have many other saviours who are no saviours." "Then think you that all Protestants will be saved?" "All of them will who believe in Jesus Christ, but without believing in him they are as ill off as the Papists." "Will not good works save all who do them?" "Where are they? I never knew any person who had done any good works that God could save for; no, there are none in the world who can save themselves." She then interrogated him on the origin of his re-

ligious change, and other particulars respecting himself, which I forbear to mention in order, as I shall now briefly note his history.

He is an only son. His father and mother are both living, and are not the most destitute in worldly circumstances, but are rather comfortable. He had been sent to our Schools in K——, under E——, when he could scarcely speak any English. He now reads and speaks the English very intelligibly, though with the usual country pronunciation, or what we call brogue. He writes tolerably, and has learned Arithmetic. On the whole, the proficiency he has made manifests a good capacity in himself and honest attention on the part of the Master. What R—— excels in is, however, reading the Irish. In this he is equal to any of our Irish teachers, or Masters; and I was told by those who understand the language, and have heard him read, that the way in which he reads the Irish Testament is most satisfactory. He mentioned that when he was at Mr. N——'s, he compared a Popish prayer-book he had, and sermons of Dr. G——, in Irish, which he also had, with his Testament, and thus proved the errors in the two former.

B—— H——, who arrived after I commenced writing, of whom I enquired, (as he lived in the neighbourhood, and had heard much about him,) states, that it was in consequence of persecution he went to service to Mr. N——. B—— H——'s account of him is briefly this: That being much in the habit of reading the Irish to the people who flocked to hear him at his father's, this circumstance, as well as some appearance of his holding sentiments contrary to those received as religious in the country, coming to the Priest's ears, he publicly upbraided his parents before the congregation, for allowing

their son to proceed in this way. He himself told me that the Priest had sent for him, and, on finding that he did not seem intimidated by his threats, he changed his tone, praised him, and said that as it was a pity he should not get a good education, he would take that on himself; but R——, suspecting that all his seeming kindness was but a feint to put him from reading the Testament, declined accepting the offer. H——'s story corroborates the interference of the Priest, and adds, that his father, to get out of the scrape with the Priest, sent young R—— to shift for himself in some villages out of the parish; and here he began teaching children their letters; and, with great spirit recommended reading his Irish Testament to all who would attend. This brought him into great notice. In one of these meetings he suffered more than hard names; for a man, coming into a house where he was reading to the people, desired the young preacher (as he called him in derision) to stop. But R—— refusing, and beginning to argue with the man, the fellow gave him a blow that brought him to the ground. The account of his being beaten by the man I also had from himself; and both H—— and his accounts agree, respecting his subsequent proceedings. He went to Mr. N——, as a magistrate, to lodge a formal complaint. Mr. N—— gave him a letter to bring the high constable. He was waylaid by some boys older than himself, abused, and deprived of the letter, which they tore. During his stay with me, which was about a month, I was fully convinced that he was endowed with an extraordinary capacity, and possessed with a passionate desire for information. Therefore, when I sent him home to his father, I desired him to attend a classical school, which was within about four miles of his residence: a distance he could easily walk, being a stout boy, and told him that I would defray the expence of his education. He is certainly an uncommon boy, and it may please God, that such valuable abilities as he is endowed with, may yet be call-

ed forth to be employed in a sphere of usefulness.

From the same. Feb. 27th, 1816.

Had I time and strength necessary to take a retrospect of what the Lord has done by the instrumentality of the Society, even within the year, since furnishing my last account, what wonders might I not relate! many, very many, now alive to God, and monuments of the transforming power of divine grace, who were the year before dead in trespasses and sins! The light of divine truth now shining is duly appreciated, and causes much joy in many parts, which, before were sunk in ignorance and barbarism.

I shall now give you an account of a young man of whom I entertain great hopes. He is master of the Society's School in B——. From the beginning this man was a Protestant, regular and sober in his deportment, and a good Master; but, though daily occupied in hearing the word of God for so many years, he remained ignorant of its import, and a stranger to its power, until about four months since. Within this period, the veil which intercepted the divine ray was graciously removed; and the alteration which has taken place in his sentiments and conduct, in his attention to impress the import of what his pupils read and commit to memory on their minds; proclaim, that He who makes all things new has visited him in mercy.

Recollecting that in the last conversation we had when he called for a part of his growing stipend, I delivered my sentiments on the awful mistake I esteemed him under with respect to his situation in the sight of God, and that he did not seem pleased with those sentiments; when he called this time I resumed the conversation, with a view to impress on him the conviction that what I had then offered was agreeable to that word which will be the standard of judgment on the great day. He made use of the recollection he had of a number of Scriptures to make the best defence he could; but in the course of the debate something

was observed which seemed to make a great impression on his mind, and he became silent. Perceiving that it was not the silence of indifference, but of anxiety, I proceeded, and after some time, with deep earnestness he proposed queries which indicated strong impressions of the importance of the subject we were on. Our conversation, I think, could not be for a less time than two hours, and before we parted I entertained the strongest assurance in my own mind, that He who commanded the light to shine out of darkness had shined into his heart, and had given him in a degree, the light of the knowledge of the glory of God as it shines in the face of our Lord. Since this, he has been with me frequently, as the distance is no more than four miles: he is regular in his attendance at public worship on the Lord's day, and, as far as I can judge, gives every evidence of the Christian character.

M—— H——, the young man I have taken as an assistant, was a Catholic, and one of a very bigoted cast, having little to recommend him but that he wrote a good hand, it is probable, nay certain, that if I could have obtained another at that time, I should not have employed him. The inconsistency and apparent marked impropriety of making an enemy to the cause, my secretary, introducing as it were the Priests and Friars, our most determined opposers, into my counsels, through the medium of a person, in all things implicitly devoted to their service,—was an error that I cannot account for my falling into on any other ground than the overruling providence of Him who is wonderful in counsel. However, at the time it appeared to be the work of necessity; as I could no longer obtain the attendance of one, who had occasionally assisted me. The work increased, and I found the full attendance of an assistant was indispensable. I tried many of our young men, and although they had some acquaintance with the business, their deficiency, in point of writing, rendered the employ-

ing of them perfectly ineligible. I therefore employed H——, and took him to reside in my house, as his attendance late and early was necessary. While initiating into the knowledge of the business of my office, his ears were assailed, without intermission, with every thing that was hostile to his principles, and most repugnant to his feelings; the effect of which on his countenance was very apparent. The arrival of the Masters was almost inseparable from narrations of the hostility of the Priests. Every day he witnessed the friendly reception of those he esteemed apostates from the faith; and, when not in my presence, he could but ill conceal the abhorrence in which he held them. He heard no subject conversed upon but religion, and that of a description which he esteemed most heretical and pernicious. When I reflect upon all this, his continuance with me was as extraordinary as my taking him into my employment at the first; but, as that was a work of necessity, so was the other; for he was little more than a quarter of a year in the employment when he sought to be liberated, and applied to the commanding officer here, without my knowledge, to obtain the situation of Regimental School Master, which at that time was vacant; and as his writing pleased the commanding officer, nothing stood in the way of his being employed but receiving a character from me. When the person, who called on me for this purpose, came to understand that he was a Roman Catholic, the negotiation was at an end. He was forced to continue with me from the same cause that then obliged me to permit it. Things continued in this way for the second quarter and longer. He became expert in settling with the Masters according to the regulations, was quick in detecting any errors committed by the Inspectors in their returns, and made very accurately the necessary entries in the books, and was useful in every respect but copying my letters, which I saw, in his then state of mind, it would be alto-

gether improper to trust him with; and for this reason I have had no letters copied, earlier than last September; at which time I had good reason to conclude that a stronger than the strong man armed had gained possession of his heart. Though for some time back I have entertained no doubt as to the reality of the change which he has happily been the subject of, I still deferred mentioning it lest I should possibly have been too sanguine in my expectations; but for these two or three months past I had no other reason for deferring it than my wish to reserve it for the close of the year.

Having some time since communicated to me his wish of joining the church, I desired him to give me a written account of his change. This I have made him transcribe, and as I enclose it at this time, I dismiss the subject with observing, that when necessary he may be employed as an Inspector, if any district should be formed in a part of the kingdom which requires one perfectly acquainted with the regulations in all their bearings; or should an agent be requisite in another extremity of the kingdom, of whom it would be required to act in all respects as I do, he might be employed to act under such a one with great advantage to the person employed, and to the Society. When it may be proper to employ him elsewhere in the business of the Society, I shall be able to get one in his place.

From Rev. T—— G—— of Y——.
Sept. 20, 1815.

Having, through mercy, safely reached home, I proceed to give you some account of the present state of the Schools. I am happy to find that they greatly increase in number, and also improve in attendance and learning. Last week I visited the P—— Town School, which has increased to 51 children, the average attendance for the quarter 41; heard five boys repeat each a chapter with tolerable correctness, and was gratified by the general progress of the School and care of the Master. The G——

School has increased to 54, average attendance 47. In this School not only had the Testament boys on the Society's list committed the Scriptures to memory, but several other children brought Testaments and repeated their lessons. In these Schools not a single Protestant is to be found, and I believe not one lives in either of the villages, which shews the necessity and the importance of the Society's Schools: and as the children take home their Testaments to learn their lessons in the presence of their parents, and frequently the parents come into the School while I am engaged in examining the children in their tasks, who can tell what benefit may be derived both by parents and children from the precious truths of God's word!

From Rev. Archdeacon D——. Jan.
6, 1816.

I trust I can comfort you by telling you that I see a prospect of incalculable good being done in those quarters of this county where the Schools are established. Their introduction has also proved the means of encouragement to me in preaching. In going my rounds to visit the Schools, the grown up people have solicited me to speak to them, and are wont to assemble for that purpose: and I think several manifest an earnest desire to hear, who had been living in carelessness, and in the neglect of every duty in time past, because they were in darkness.

BAPTIST MISSION IN INDIA.

From the Baptist Magazine, (London.)

We extract the following pleasing testimony to the character and conduct of one of our missionaries in the East, from an interesting work, entitled, "Sketches of India," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr. Ainslie.

"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist missionary,

(Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindostanee translation of the scriptures read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand.—They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with “May the Padre (or priest) live forever!”

“Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked,

were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation.”

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Letters have recently been received from India. The following is a brief outline of their contents:

At Gomalty, the station has sustained a loss, by the somewhat sudden death of Manika Chund, a valuable native brother; Krishna, always indefatigable, is gone thither to supply his place. Mr. W. Carey, and his native assistants, are proceeding with their accustomed diligence and hopeful success, at Cutwa, and various places in its neighbourhood.

Similar accounts, varied by interesting details of incessant labour, are furnished from Jessore and Berhampore.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter city, from the appointment of brethren Lawson and Estace Carey to the joint pastoral office there. They appear to have entered on their labours with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

Brother Smith preaches to crowds of attentive hearers in different parts of Calcutta. The Sheiks in this city were greatly delighted at receiving the gospels in their Gooro-mo-klee dialect, putting their books on their heads, and uttering aloud their joy at the gift. Sebuk-rama is indefatigable

as an itinerant in his own village: where Roop-dassa, a police-officer, and his family, have avowed their reception of the gospel.

A pleasing instance of the effect of the instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Vansvariya, 29th June,—"I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolators who visit the school, and explain the word of the Lord almost as well as Christians themselves: which makes me to believe their conversion to be near. They also discourse at home about religion, and read the Bible on Sabbath and other days. Those that hear them, declare, that this is the true religion, and ought to be obeyed. The zeal of this worthy brother has induced him to compose a number of Bengalee hymns, which are to be printed. "At the same time," he adds, "I hope you will pray to God, that, by his blessing, these hymns may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first attempt to visit them, these uncivilized people ran up the mountains; however, one of them returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good: they accepted of fourteen books."

At Silbet, several persons are waiting for baptism. By a letter from brethren Du Sylva and Bhagvat, "We learn that they had visited Hircumbu, (a small independent state,) and had conversed with numbers of the inhabitants respecting the gospel. The daughter of Rajah Govinda chundra, say they heard of our arrival, and wished to hear the word; we went, and explained the gospel doctrines to

her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us various ways. At our departure, she expressed the highest pleasure, and told us we were the servants of the true God, and invited us to come every month, and stay two or three days, that she might well understand the Christian doctrine."

A pleasing work of grace has been going on at Digah, and its neighbourhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the missionaries observes, as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of people in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great resistance made by the civil and religious prejudices of this people."

Mr. Thompson is continuing, with all his former assiduity, to labour in the dissemination of the gospel, in the populous city of Patna. A pleasing instance of the attention excited by the scriptures, occurs in his journal:—"Two Pundits from the city wanted the Sungskrit Testament; not having it, I offered them the Pentateuch, but they said, 'Not this book, but another, in which there are many good things about Jesus Christ, and good works of his, for we have seen and read the book at Pundit Shookrugee's, in the city, at his recommendation; and when we wanted the book for ourselves, he refused, saying, he had obtained it with great difficulty, and told us to come to you.'"

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptised by Mr. Thompson, at Patna. He seems to enter into the work of

the gospel with all his heart. "I preach to the Hindoos and Musselmen," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children, when I speak to them of the sufferings and death of the Lord of glory; and the Saviour of sinners for the salvation of the elect.

Brother John Kerr has proceeded from Ferukabad to Dehli, the ancient capital of India. "Here," says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Dehli; but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

DOMESTIC INTELLIGENCE.

DOMESTIC MISSIONS.

Continued from p. 666.

Mr. Stetson Raymond, recommended to the Committee by Rev. Dr Patten, performed a mission of two months the last year, at Dartmouth and the vicinity. Beside his labours in Dartmouth, he visited Troy, Westport, Fairhaven, Tiverton, and Assonet (in Freetown.) The church in Dartmouth consists of about 20 members; and they are left without a shepherd, liable to become the sport of error, and the dupes of false religion. This church have expressed a grateful sense of the favour done them by the society in continuing to "supply them with the preached gospel;" and solicit its continuance. In the village of Westport Point our missionary found ten persons, who were members of the church in Little Compton. The families he visited here "appeared grateful that the society should notice them so much, as to send them a missionary to dispense to them the words of eternal life. The people of Assonet very generally

attended his meetings: and instances are recorded in his Journal of an apparently blessed effect of his labours. During the mission he preached 34 sermons; made 171 family visits; visited 5 schools; and attended 7 conference and prayer meetings.

Mr. R. has recently completed a second mission of two months at Dartmouth and the vicinity, assigned him by the society at its last annual meeting. He performed missionary service in a parish in Rochester and Freetown, where the people had been destitute of a minister for more than 12 years; and where the prevalence of an epidemical and mortal disease rendered his labours peculiarly seasonable and useful. At Troy, where a church was lately formed, he preached several times, and visited many families and a school. The sabbath is here openly and grossly profaned. At Westport, and Westport Point, he performed similar service. Speaking of the north part of the town, where he was on the Lord's day, he says, "The people are mostly Quakers, Sabbath morning was ushered in with cheerful huzzas of sailors, and with the sound of the axe, hammer, and saw. The farmers appear to be about their ordinary labour, some mowing, some raking, and some carting hay." In the village at the Point, there are ten professors of religion, members of Rev. Mr. Shepherd's church at Little Compton. They are ten miles from any regular meeting; and were so desirous that the missionary should spend a second Sabbath with them, that, to encourage his continuance, they put five dollars into his hands to deposit in the funds of the society. He "was received by the people in this place with very great kindness and cordiality. At Smith's Mills, about five miles from Dartmouth village, and at a village in New-Bedford "at the head of the river," he preached and made family visits. At Fairhaven he spent one Sabbath. In Dartmouth he performed considerable service; and, in reference to this place, he observes: "God has done great things for the

people in this village since I visited them the last year. He has put it into their hearts to support the Gospel more than half of the time. They have employed the Rev. Mr. Crocker, who was ordained as an evangelist in April last. Twenty persons have been added to the church in this place since the first of May. The prospect of Zion appears more favourable in Dartmouth now, than I ever knew it before." Among his family visits in this vicinity, he mentions three to Indian families in the south part of Middleborough; and adds, "The Indians received my visits kindly, and treated me with respect." On this second mission, he preached 34 sermons; made 146 family visits; attended five conference and prayer meetings and visited 4 schools.

The Rev. John Sawyer has performed a mission of two months, to which he was appointed the last year, at Brownville and the vicinity. His labours were employed in Brownville, Sebec, No. 2, Williamsburg, and New-Charlestown. In the first of these places, where much of the term of service was spent, there were "hopeful appearances, and an unusual attention to religion in some individuals." In addition to the usual labours of a missionary, Mr. Sawyer particularly attended to the improvement and better regulation of schools. In a letter to the Secretary, he observed: "Considering the state of thousands of children and youths in this Eastern section of our country, whose morals and education are much, very much, neglected, a society is forming, that, under the influence of collected wisdom, they may combine and direct all the means, energy, and activity, which can be brought into operation, for the more regular and efficient instruction and improvement of the rising generation. It is proposed, that the business of the society be conducted by a Board of Trustees—to obtain the best qualified, faithful, and pious instructors, and to introduce the Scriptures, Catechism, and religious order into the schools. We expect a meeting of

the Society, in Sept. and hope the Society for propagating the Gospel, as they have done much to encourage schooling, will be ready to assist, as the Lord shall prosper them." In his Journal he writes, that, having stated to the people at Sebec and No. 2, the prospect of the formation of such a society, he "engaged to pay them \$50 on condition that they would receive an Instructor from it, and continue the school six months;" and that "in both towns they accepted the proposals." The Society was accordingly formed in Sept. 1815, "and two school-masters examined and directed to those towns." On the 4th December, he opened the "Hancock Free School," and implored the blessing of heaven upon the infant Institution. Our missionary has visited us in person, and left a copy of the Constitution of this Free School with the Society. This Institution has been incorporated by an act of the Legislature. A large number of the society's books and tracts were sent by Mr. Sawyer for the benefit of the mission, in the selection of which particular regard was had to the children and youth, so justly the objects of his zealous care and attention. At the close of his Journal he observes: "I anticipate much satisfaction in the prospect, that very great benefit will be the consequence, through the blessing of God, of what has been done. I have generally met with a more cordial reception, as a missionary, than I expected among the people in this vicinity, considering they are mostly of other denominations. Not being unacquainted with your former attention to the aid of schools in this needy part of the country, I am encouraged to hope for the future; and believe there never was a more favourable opportunity, or a more promising prospect of doing good by your liberality, than by aiding the exertions of the Education Society.

The representations of Mr. Sawyer were confirmed by an interesting communication made to the committee by Moses Greenleaf, Esq. in which he submits to their consideration a plan

for the benefit of the rising and future generations in the interior of the District of Maine, by the establishment of a permanent mission and school in the township of Williamsburgh. He informs the committee, that an Academy was incorporated in that township in February 1814, by the name of the "Hancock Free School;" and that the provision for its support is a fund of \$15,000, to be paid out of the sales of the first 12,000 acres which shall be sold in the township; out of which, however, some provision is to be made for the support of a regular and learned minister of the gospel, minor schools for small children, and a public library. To divide the fund among these several objects would afford but a very incompetent share to either; but it was judged that by uniting the duties of the minister and the instructor of the school in one person, and occasionally employing the students as teachers of the minor schools, all the objects, for which the fund is raised, may be substantially obtained, without injury to either. In expectation that missionary societies would unite in support of the plan, it has been determined by the Trustees, that the minister who should be the instructor of the school, should be considered as a located missionary, and be at liberty to preach a part of the time, on the Sabbath, in other destitute places in the vicinity, and that tuition should be afforded to all *gratuitously*. The Maine Missionary Society early patronized this institution, and appointed Rev. John Sawyer to the mission and school for two months, in the expectation of aid from other societies. A house was thereupon prepared for temporary accommodation, and the school opened in December. "The general design is, that the students shall be well prepared for usefulness in the ordinary stations of life; and those who are intended for learned professions, be fitted for introduction to seminaries of higher grade; that the institution shall be a nursery for such school-masters as may be wanted in the vicinity; and that its influence shall be employed to counteract the progress of impiety,

vice, delusion, and error of every kind, and in every shape, as far as its sphere of action extends."*

Mr. David Mitchel, appointed by the society the last year a missionary for Vassalborough and the vicinity, if the funds would admit, had a mission of two months assigned him by the select committee. He commenced his labours in January and closed them in March; during which time he preached always three times, occasionally four times, a week; attended one conference meeting, and visited a number of families. At Vassalborough the attention to preaching was very pleasing. As many attended on the Sabbath, as could be accommodated in the houses (school-houses) where he preached. They were zealously engaged in building a meeting house, and were "extremely anxious to have constant preaching." They confidently hoped, that, if a suitable candidate could be obtained, and some assistance given by missionary societies for a few years, they would be able, very soon, to settle a minister. Should they seek aid from the society, our missionary recommends them to our notice. "They need encouragement," he observes, "and much good may be confidently hoped as the result." In Waterville, where he preached one Sabbath, "many families were anxious for the ordinances of the Gospel, and would be willing to do something, could do much; and if a man of evangelical principles and popular talents should be sent to them, he would collect an audience of 350 or 400 souls. Like many other towns in this district, they will never cry for help; help must be sent them, or they will perish. There is in this uncultivated region, a daily increasing esteem for well educated ministers and regular preaching. The harvest is great, and the labourers few, very few."

(To be continued.)

* Of the Hancock Free School, Rev. John Sawyer, our missionary, is President; Rev. Harry Lucius, of Bangor, Secretary; and N. Greenleaf, Esq. of Williamsburgh, Treasurer.

CONNECTICUT BIBLE SOCIETY.

Circular.

The present has been emphatically styled "*The age of Bibles*"—The zeal excited throughout the Christian world for diffusing the Scriptures, constitutes a memorable era. It is the earnest and the means of a moral revolution among men, a thousand times more stupendous than all the political changes which have occurred. Our own country has caught the holy flame. Its associations for the gratuitous distribution of the Scriptures, are numerous and efficient. The institution of a National Society as a common centre to many of these associations, is an occasion of just exultation. The attention which it has excited; the patronage which it has received; the magnitude of the operations which it contemplates; warrant the hope that it is destined to afford great assistance in making "glad the wilderness and the solitary place."

The committee, in now calling upon the benevolent for a continuance of their charities, urge them only to promote the common object of all similar institutions throughout the world. They ask them to be fellow-workers with all who are fellow-workers with God. In "labours of love," there can be no emulation but that of the triumphant throng, in vying with each other who shall bring the largest tribute of praise to their redeeming God. Under this impression, the committee solicit the charitable to continue their aid to a system of operations which their charity has hitherto supported. The happy effects of that system have been annually sketched in the reports which have been circulated. It may be seen that the funds of the society are exclusively applied to the purchase of Bibles at the cheapest rate at which our country affords them; to the distribution of them at home and abroad at an inconsiderable expense; to the assistance of other similar institutions; and to the most economical means of procuring further supplies. The experience of seven years has furnished the committee

with advantages of no small importance. It has opened communications with agents in many different sections of our country, who have been found faithful to their trust. It has brought frequent applications from those agents, and from various associations of the benevolent in those districts in behalf of the destitute around them. It has afforded means of ascertaining, in the most satisfactory manner, the real and comparative wants of different sections, both in our own country and in provinces adjacent.

Christian Brethren, you have prepared an highway for our God, and will you leave it unoccupied? You have opened channels for "the river of the water of life," and will you suffer the stream to be dried up? Your past liberality is a pledge that you will not. Under public embarrassments the most distressing, you have not withheld your hands, when the wants of the society have been stated. In the course of seven years you have enabled your committee to distribute more than 15,000 Bibles. How many families you have cheered with "the light of life," which had otherwise gone in darkness to the judgment; how many wanderers you have been the means of bringing home to God, and mourners in Zion you have sent on their way rejoicing, will be declared in that day in which *the King shall say unto them on his right hand, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* But what you have done, in concert with your fellow-workers, has served more fully to disclose the occasion we have for unremitted exertion. Some of the western states have been found by estimate to contain severally from ten to thirty thousand families without the Bible. Multitudes of these have not the means of procuring the invaluable treasure. Can you ponder on their state and prospects, and not feel your bowels move for them? Gladdening is the hope, that the exertions of the very numerous Bible Societies in our country will ultimately be felt over those benighted regions. But it is an

affecting thought, that thousands there are in danger of closing their probation before the sacred volume can be placed in their hands. It is most devoutly to be wished, that to some of them at least may first be shown "the way of everlasting life." Solemnly impressed with this consideration—your committee have suffered no funds, at their disposal, to lie unappropriated. They have even anticipated your liberality. At their last meeting, such was the tenor of a communication from the Bible Society, recently formed at Newbern, N. C. that while they found their funds exhausted, they ventured so far to presume on future contributions, as to purchase and remit 500 Bibles. The whole number distributed since their last report is about 2,200. In these circumstances we request the agents of the Connecticut Society to renew their applications to the benevolent around them. We ask you, fellow-Christians, to convince them that their call is welcome. To you are committed "the oracles of God;" and a more solemn trust, you could not have received. To you God has spoken from heaven concerning the way of eternal salvation; to you he has given a book to guide you and your children to happiness both now and forever. To your fellow-probationers the communication is not less important than it is to you. Give them the Bible, and you furnish them with the means of social, civil, intellectual and moral improvement. Give them the Bible and you put into their hands the means of consolation and hope under the sorrows of life, and in the solemnities of death. Give them the Bible, and even though they should reject the gift, their blood will not be required at your hands. But the word of God shall not return unto him void. The thought cannot be admitted that he is uniting the hearts and the labours of christians of every nation and of every name, to diffuse his word of truth and life over the face of the whole earth for any other purpose, than that which he has graciously declared. "As the

earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

C. CHAPIN, }
I. L. SKINNER, } Corresponding
S. GOODRICH, } Committee.

REVIVAL OF RELIGION.

From the Christian Herald.

Extract of a letter from the Pastor of the Church of Owasco, (N. Y.) to a friend in New-York, dated January, 1817.

Before I proceed to give you an account of the blessed work among us, I will observe that, generally, my people have paid special attention to the external means, and at almost every administration of the Lord's Supper more or less have been added to the Church, and particularly in the congregation of Owasco. This refreshing from the Lord commenced soon after our sacramental season, about the middle of January, 1816, when seventeen persons were added to the Church in Owasco. This number was rather unexpected, and produced a more than ordinary excitement in old christians, who generally before this had lain in a state of spiritual torpor. Conferences were much better frequented, and I could observe a material change both in numbers and attention on the Sabbath. Nothing of importance occurred till in February, when I visited a few families in one corner of the congregation bordering on the Skaneateles lake, whom I had omitted in the fall. When on this tour, I heard of two or three young persons who had lately become very thoughtful. I preached in that neighbourhood in the evening, to a crowded house, and to an audience peculiarly attentive. From the consideration that there were a few under serious impressions, I concluded it was my duty to pay some particular attention to this part of the congregation, and I consequently appointed another lecture on the ensuing week, when I preached to a numerous assembly, many of whom appeared much affected. After divine service, I took an oppor-

tunity of conversing with a number, and to my astonishment found not less than thirty persons, (mostly young,) under the most pungent convictions. I appointed another lecture the next week at the same place, where I preached to a very thronged assembly, and almost every person present appeared to be in tears. This I considered a solemn meeting. After service I took occasion to converse, and found some under the most awful apprehensions of their guilt and wretchedness, while others were rejoicing in the hope of the Gospel. This circumstance induced me to propose to my consistory the appointment of a meeting for the examination of such as felt the freedom of offering themselves for church-membership. By this time the flame had extended to other sections of the Society, and almost every day new cases occurred; conferences were unusually thronged; God's children were awake to their best interest; additional places for meeting were appointed, and generally crowded. It was determined by the consistory, that we should have an extra administration of the Lord's Supper on the first Sabbath in March. On the preceding Thursday we met for the examination of those who might offer; when sixty seven were examined and admitted. From the opportunity I had had of free conversation before this day, I knew of several who had obtained a comfortable hope, but had not offered themselves. The consistory agreed, that it would be proper to give these latter an opportunity of coming forward on Saturday, after the preparation sermon was preached, when thirty-four persons more were admitted to church membership, making in the whole one hundred and one. As several young persons from the Sandbeach congregation were present at the examination, these returned home deeply affected. I will here observe, that this society had generally remained in a state of spiritual stupor; but the news of the large accession to the church of Owasco, together with the impressions made on the

minds of those before-mentioned, operated like an electrical shock; the flame spread with a rapidity unequalled by any thing I ever before witnessed. In the course of a few days there was scarcely a family in the neighbourhood, where there were not some, more or less, under serious impressions; and in some families, all who were not Church members were anxiously enquiring what they should do to be saved. Under existing circumstances, I concluded it was my imperative duty to pay particular attention to this part of my charge. Conferences were appointed for every evening in the week except Saturday evening. On these I was obliged to attend, and in the most of them to lecture. I appointed one evening in the week to meet for religious conversation in the neighbourhood. This meeting I found peculiarly serviceable. It had a happy tendency to give freedom to many, who were before backward to open the state of their minds; and many received not a little encouragement in hearing the state of others. My time was now wholly occupied in visiting from house to house, and attending upon those who came for instruction. For four weeks there was nothing attended to in my house of a worldly nature but what was absolutely necessary to keep soul and body together.

On the second Sabbath in May, was our sacramental Sabbath in the Sandbeach Church. The Thursday and Saturday preceding we appointed for examination, when seventy-one were admitted to the communion of said Church.

We will now return to the Owasco Congregation. By this time the work had spread through almost every section of the society. Whole neighbourhoods, in which there was not a house but there were more or less deeply impressed;—some, indeed, rejoicing in the free salvation of the Gospel, while others were crying out, 'What shall we do to be saved?' I am ready to believe there was not a sermon preached, but it had the happy tendency either of comforting or awakening

ing some present. There was scarcely a day passed but I heard of new cases. It truly appeared as if Satan's kingdom was about to be wholly demolished among us.

The second Sabbath of July was the day for the commemoration of the Supper of our Lord in the Owasco Church; the Thursday previous we met for examination, when ninety-three persons were admitted; but in consequence of my indisposition, the sacrament was deferred a fortnight longer. The Thursday preceding we examined and admitted thirty-seven more, making one hundred and forty, besides several by certificate. On the third Sabbath in October, we admitted in the Sandbeach Church, on examination, fourteen persons. On the third Sabbath in January, 1817, in the church of Owasco, we received nine. In the whole, in one year, we have added to our Churches 351. I have every reason to believe, there are a number more in each of those congregations, who are seriously inquiring the way to Zion, while there are others who have at times a comfortable hope. However, the work is evidently on the decline, yet I have reason to rejoice; the Churches are generally crowded and conferences well attended. It would gladden your heart to be present with us on a communion occasion, to see upwards of two hundred dear youth approaching the table of the Lord with evident tokens of deep humility and solemnity, highly appreciating, we trust, the worth of their precious souls. God the Spirit, in this refreshing from his presence, has operated differently on the minds of sinners from any thing I ever witnessed before. I think I may freely say, that in relation to three fourths of those who have been the subjects of this revival, the time between their first alarm, and their being set free in the liberty of God's children, has not exceeded two weeks; and respecting some, not more than half that time. One circumstance I think worthy of notice,—a conference was appointed; a man in the neighbourhood, who had

previously spoken disrespectfully of the work, was with difficulty prevailed upon by his wife, (who is a woman of piety,) to attend this conference. During the singing of the last psalm, he was awakened to a sense of his deplorable state. This was on Thursday afternoon. On Friday morning, I called to see him, and a more distressed object can scarcely be conceived of. On Saturday morning, he was as happy a person as I almost ever beheld, rejoicing in the government of God, and fully entering into God's plan of saving sinners through the meritorious righteousness of Jesus Christ.

Another instance of an aged sinner, threescore years and ten, whose days have been wholly occupied in accumulating wealth, was awakened to a sense of his danger by a sudden death in his family, and in the course of a few days, was made to rejoice in the glorious hope the Gospel presents.

The whole of this revival has been perfectly free from noise or an enthusiastic spirit; nay, while distress and anguish of heart was depicted in their countenances they would strive to keep it concealed from others, till constrained to apply for direction.

In the commencement of this good work of the Lord among us, many aged Christians were led to doubt the genuine nature of the work, on account of the sudden transition of many from darkness to light, while others were ready to cast away their hope; thus, while it has had the happy tendency of convincing some, that the Almighty works like himself, it has proved a sifting time to others. It is with peculiar sensations of joy I notice, that few, very few, of those who have been the subjects of this revival but appear sensible of their utter unworthiness and inability, that by grace free and sovereign they are saved, and that not of themselves, it is the gift of God.

At least three fourths of those that have been added within the time before specified, are between the age of nine and twenty-five, and perhaps nearly an equal number of both sexes;

I think I may venture to say, that in the Owasco congregation, which consists of nearly two hundred families, there are not twenty families in which there are not more or less praying persons, and there are several instances in both societies, where every branch of the family give evident tokens of a change of heart. Many of those young converts promise fair to be peculiarly useful to the Church of Christ. They manifest sincere humility, confident reliance on the all-sufficient merits of a risen Redeemer, and a heart glowing with the warmest affection to his cause and interest in the world. Upon the whole, of what our eyes have seen, our ears have heard, and our hands have handled, of the words of eternal life in this blessed accession to our churches, while we have the greatest cause of rejoicing, we have at the same time sufficient reason for the deepest humility and gratitude. May the great King and Head of the Church keep us empty, low, and dependent, that we may be filled with the fulness of God.

The doctrines I have endeavoured to bring to view since my settlement among this people, have been the sovereignty of God, embracing that of particular election; the total depravity of man, evidenced by the enmity of the human heart to God; and the complete indisposition of the mind to relish the free salvation of the gospel; the regeneration of the soul by the invincible operations of God the Spirit, consisting in a full submission of the heart to God as moral Governor of the world; saving faith in the Lord Jesus Christ, or a cordial acceptance of Him as the only way of recovery for lost, ruined man; entire dependence on the free grace of God in Christ, and a walk and conversation corresponding with the holy religion of Him who came to redeem us from all iniquity, that we should be holy and blameless before him in love.

These doctrines, I trust, have been singularly owned and blest with us; and I moreover believe that these are the only doctrines that will tend to

stain the pride of all human glory, cause the sinner to take his proper place, and give all the glory to Father, Son, and Holy Ghost.

COANROD TEN EYCK.

BIBLE SOCIETIES.

The Meadville B. S. (in Frederick county, Vir.) and the *Branch B. S. of New Bedford*, (Mass.) recently formed, have declared themselves *auxiliary to the American Bible Society*.

The Hillsborough County Bible and Charitable Society, (N. H.) was formed the 11th Feb. 1817. Its object is fourfold—"The distribution of the sacred Scriptures—the education of pious and indigent young men for the Gospel ministry.—The support of missions in the State and County—and the support of foreign missions."

On the 21st of February, was organized, "The young men's Society of Middletown, for the education of Heathen Youth."

Rev. Chauncy A. Goodrich, *President*.

Jonathan Barnes, Esq. *Vice President*.

Mr. John Bourd, *Treasurer*.

Mr. William Woodward, *Secretary*.

The annual subscription amounts to nearly one hundred dollars.

A few Ladies of Middletown, have recently constituted their Pastor, the Rev. Chauncy A. Goodrich, a member for life of the American Bible Society.

Litchfield, March 14th, 1817.

Mr. Whiting, Sir,—I have lately received the two following Letters. Your giving them a place in the Religious Intelligence, may serve as an acknowledgment of the receipt of them with their contents, to the persons by whom they were sent. The persons are wholly unknown to me.

JAMES MORRIS.

"N. Stamford Feb. 18th, 1817.

"James Morris Esq. Sir,—I avail myself of this opportunity of transmitting to you the sum of ten dollars, collected for the Owhyhean youth; though a trifle, I trust it will be accepted; and if you, Sir, will dispose of it for them, you will very much oblige a stranger."

"James Morris, Esq. Sir,—Please to take charge of the money enclosed (five dollars) for the benefit of the Owhyhean young men, from a friend to benevolent institutions in the Black River country." (This Letter without date).

A Committee lately appointed to enquire into the present state of want and misery of the poor in the city of New-York,

REPORT IN PART.

That the extreme sufferings, owing to the want of provisions, fuel, and clothing, have at least equalled in degree, and in respect to numbers have far exceeded, any thing of the kind that has ever before occurred in that city. And that at the present period there is reason to believe, that fifteen thousand, men, women, and children, equal to one-seventh of the whole population of the city, have been supported by public or private bounty and munificence!

In viewing this deplorable state of human misery, the Committee are satisfied that the most prominent and alarming cause is the free and inordinate use of *spirituous liquors*. To this cause alone may fairly be attributed seven eighths of the misery and distress among the poor the present winter.

In little shops situated generally throughout the city, these liquors are retailed, and every artifice is employed to entice the labourer and the poor man to squander in intoxication those earnings with which his family should be supported. Hence these petty taverns exhibit perpetual scenes of riot and disorder. Hence law-suits and criminal prosecutions. Hence, that day, which religion and the laws of our country have set apart for the worship of God, is openly profaned. In houses of this description, liquor is constantly sold on that day, in defiance of the law. Those enormities, so fatal to the health and morals, and frequently to the life of the individuals who commit them, and so contrary to law, both human and divine, cannot but be disgraceful, and undoubtedly prove ruinous to the people among whom they are tolerated. This fatal vice enervates the mind, sours the disposition, inflames the passions, produces insanity, renders the heart callous to the feelings of humanity, and leads to neglect of wife and children, who are often left to want the common necessities of life; and in this country it furnishes death with more victims than all the other causes of premature mortality.

The number of houses licenced for this purpose is computed to be eighteen hundred. Suppose that each of these retail to the amount of two dollars and fifty cents a day, (which will evidently appear to be a very moderate assumption,) the sales in this article will amount to 1,642,500 dollars per annum, worse than squandered in the course of the year. If this sum were laid out in flour, it would at the rate of ten dollars per barrel, purchase 164,250 barrels; a quantity sufficient to supply the whole population of N. York with bread for the same

space of time. If the sum of one dollar be added, (which yet must be deemed moderate,) the sum would then be sufficient to purchase 300,000 loads of wood; a quantity sufficient to supply the whole city and county for that period. Thus it would appear that the money, which is idly thrown away in drams, would be sufficient to furnish, not only the poor, but the whole population of the city, both with bread and fuel throughout the year.

An additional lamentable circumstance, which cannot be too forcibly impressed on the mind of every member of the community is, that the children of the poor are employed and constantly sent by their parents to these tippling houses for the purpose of procuring liquor. Thus the rising generation of the poor are initiated into the principles and the practice of immorality; they become habituated to profligate cursing and swearing, and every species of vice is thus rendered familiar to their minds. A melancholy prospect is thus presented of what must be expected from the rising generation when they arrive at the years of maturity, contaminated and polluted as they must be in their progress to manhood, by every kind of profligacy, which can render them not only useless, but pernicious members of society.

From the Religious Remembrancer.

Letter from a gentleman in England to his friend in Philadelphia, dated November 21, 1816.

My dear Sir,

Our mutual friend, D—— B—— Esq. has communicated to me the result of your united exertions on behalf of Mr. Morrison and the Chinese Press, which I shall lay before the next Missionary Committee, and have no doubt but the most cordial thanks you have so justly merited will be unanimously voted you; the approbation of your own conscience and that of our adorable Redeemer, will doubtless be your best reward; freely you have received, and freely you have given; go on, my dear sir, let your light to shine before men, that *they* may glorify your Father which is in heaven. Diffuse "the light to lighten the Gentiles," and exhibit Him who is to be the glory of his people Israel, till He shall come "to be glorified in his saints and admired in all them that believe." The exertions of our trans-

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atlantic brethren astonish and delight us; may it be our glorious rivalry to outvie each other in effectuating the greatest portion of good among our perishing fellow sinners. Americans are in their first love; we are, I fear, in our dotage. To you is reserved the honour of perfecting those plans British Christians have commenced. I sincerely wish you good luck and God speed. European wars have clipped our wings, we cannot soar so high, or fly so far as we could wish; may your youth be renewed like the eagle's; may you fly and not be faint, but go in the strength of the Most High, and in the power of His might, conquering and to conquer the hard and stubborn hearts of His enemies.

Before this reaches you, the glorious news from the South Sea Islands will be known in America. Surely our's is a prayer-hearing and a prayer-answering God. Twenty years of patient waiting has been amply compensated; may we ever trust a God of infinite love.

You may possibly remember Dr. H. S——, formerly of Philadelphia, resident here for 15 years past—a *Socinian*—a man of great learning and well acquainted with men and books—through attending as a student at Dr. Ryland's Baptist Academy—studying the gospel of John in *Greek*, bearing in mind his own sentiments—the conversation of another Baptist minister in a dying state, and finally by reading Wardlaw on the Deity of Christ—is become a Trinitarian, and we trust a real convert to adorn our Redeemer's Crown: what hath God wrought? I remain with esteem and regard, your faithful servant, STEVEN PRUST.

Anecdote of an American Negro Slave.

A poor ignorant negro came to a minister, with a melancholy and dejected look, and desired him to come and baptize his master again. "Why, Sambo," replied the minister, "what is the matter with your master?" "O, my massa been one good massa when you baptize afore; but now he forget all his religion, and scold, and vex, and

whip poor negro!" What a cutting reproof does this convey to all those who, having been "buried by baptism into the death of Christ," are, nevertheless, not "walking in newness of life!" The *lives* of professors are books, which the most ignorant, and the most depraved, can read and understand!

The following pleasing circumstance is extracted from the communication of an Italian gentleman at Malta.

"Having travelled for some time with a Jew and three Turks, I presented them with an Arabic Bible; the Jew took it with delight, and being more conversant with the Arabic language, and better able to read than the Turks, he seriously began to read and discuss it with the Turks. They were all convinced of the truth of Christianity, and publicly received into the bosom of the Christian Church. The Jew was named Timothy: and the three Turks received the names of John, Peter, and Paul."

For the Religious Intelligencer.

The uncertainty of Earthly Pleasures.

The dew that glitters on the spray,
Is gathered by the fervid ray.
The flower that morning wak'd to birth,
Ere noon may wither on the earth.

The fair and rosy blush of dawn
Is oft in sudden clouds withdrawn,
And Summer's radiance, in an hour
Is scatter'd by the tempest's power.

The gentle lake of azure breast
May rise in waves with foaming crest,
And fields, where ripening harvests sigh,
In barren desolation lie.

But dew, that dances on the spray,
Nor blooming flower that dies away,
Nor blush of dawn, nor Summer sky,
Nor lake where slumbering zephyr's lie,
Nor harvest sinking on the fields,
Nor changing scenes that Nature yields,
Are transient as the mortal span,
Or fleeting as the hopes of man.

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PUBLISHED EVERY SATURDAY,
BY NATHAN WHITING,
NEW-HAVEN.

Price Three Dollars a Year.